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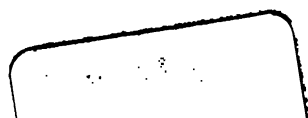
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The Passion of Jesus





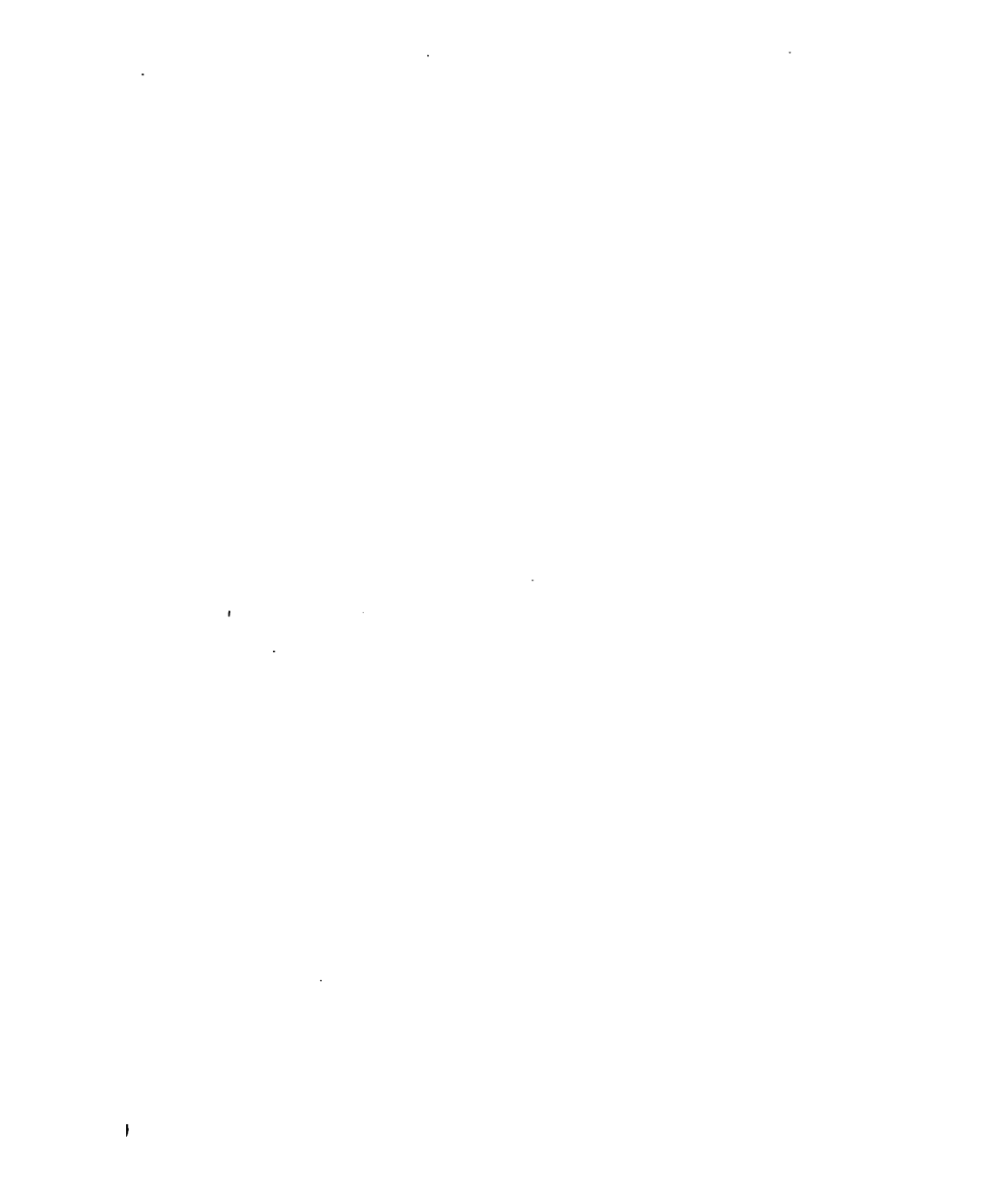




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The Passion of Jesus.



The Passion of Jesus.

FIRST SERIES.

SEVEN DISCOURSES FOR LENT.

BY

S. BARING GOULD, M.A.,

AUTHOR OF "VILLAGE PREACHING FOR A YEAR, FIRST AND SECOND SERIES."

"LENT SERMONS ON THE MYSTERY OF SUFFERING." "THE VILLAGE

PULPIT." "THE PREACHER'S POCKET." "SILVER STORE."

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Preface.

THE following Seven Discourses on the events of the Passion, from the Council of the Jews against Jesus, on the Monday in Holy Week, to the Betrayal by Judas, are the first of a Series. Should God permit, it will be followed by a Second next year (1886), carrying on the events to the Crucifixion. Then the Series on the Seven Last Words, issued in 1884, will serve as a Third and concluding Series.

These Discourses or Lectures may very appropriately be used throughout Lent, either on Sunday, or at one of the Week-day Evening Services.

Among the hypotheses for fixing the date of the Passion, that has been taken, which presents least difficulties, S. John indeed fixes it distinctly enough, and the difficulties that have arisen have sprung from the conjecture that Jesus ate the Passover on the Paschal night. Now, He came to fulfil the Law, He was the True Paschal Lamb. He died on Friday, which, that year, coincided with the day on which the Lambs were slain, and Friday night was the night of the Passover. He could not eat the Paschal Supper on that night,

therefore He ate it with the Twelve on the night previous. If we accept this explanation, the difficulties disappear. S. John says plainly (xiii. 1.) that Jesus ate the Passover "on the day before the Feast," *πρὸ τῆς ἑορτῆς*. In xix. 14, 31, 42, S. John emphatically lays down that Christ was arraigned before Pilate, and crucified, on the eve of the Passover, while the Jews were preparing to eat it. The lambs bled in thousands in the Temple, at the time that Jesus, of whom they were types, bled on Calvary. When He was laid in the grave, evening set in, and then the Jews ate their Paschal Supper. With this agrees the statement of the Jews themselves in the Talmud, "Jesus was crucified on the Ereb Pesach," that is, on the preparation day for the Passover.

All the difficulty has arisen from the suggestion that Jesus ate the Passover on the proper day, a supposition which goes clean against the distinct and emphatic statements of S. John.

The Paschal Supper was eaten, says S. Matthew, (xxvi. 17) "On the first day of unleavened bread." S. Mark, "On the first day of unleavened bread, when they killed the passover." (xiv. 12.) S. Luke says, "Then came the day of unleavened bread, when the passover must be killed." (xxii. 7.)

Now, the difficulty arises from the Hebrew being without a comparative, and *πρῶτη τῶν ἁζύμων* means, not the first of two days, but, the day before that of unleavened bread, *πρῶτη* stands for *προτέρα*. Then, again, it has been objected, if Christ ate the Passover on the day before the proper day, how was it that a lamb was ready? But provision was made by the Jewish Rabbis

for the contingency of there being more lambs to be slain than could be killed at sunset on the Day of the Preparation, it was allowable to slay them the day before. S. John says (xix. 14) that Jesus died *παρασκευῇ τοῦ πάσχα*, on the eve of the Passover; this is a translation of the Hebrew Ereḅ Pesach. S. Matthew says of the Saturday, "The next day, that followed the Day of the Preparation," (xxvii. 52) and S. Mark of Good Friday, "Now when even was come, because it was the Preparation, that is, the day before the Sabbath." (xv. 42.) It seems from this all abundantly clear that Good Friday was the Preparation Day, the day of unleavened bread, and that it was after sunset on that day, according to modern reckoning, at the beginning of the Saturday, according to Jewish reckoning, that the Passover was eaten. If we suppose that Jesus anticipated the eating of the Paschal Supper, every difficulty disappears; not only so, but various points come out in great distinctness, shewing the type fulfilled in the antitype.

Lew Trenchard,
Devon,
Jan. 21. 1885.



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The Passion of Jesus.

I.

The Council.

PSALM II. 2.

"The rulers take counsel together against the Lord, and against His Anointed."

IN all that concerns the Life and Death of our Lord and Saviour Jesus Christ, every particle of information that can be gathered is of interest, and helps us to understand more fully what the great drama was which was then enacted before men and angels. It is a delight to us to read of the scenery of the Holy Land, so that we may in imagination behold the hills, and valleys, and rocks, and shrubs on which our Saviour looked in the days of His sojourn upon earth. And it is of importance that we should also gather from all sources available, such accounts of the historical circumstances, and of the

social conditions, as will enable us to understand what the world of men was like two thousand years ago, in the midst of which our Saviour moved.

We like to learn what Bethlehem is like, where Jesus was born, and what the landscape is round Nazareth, where He spent His early years, and what is the position of Calvary, where He died. We also like to learn what were the habits and customs of the people whom He taught, and what the prejudices were against which He had to contend, and what the political condition was of the Jews which contributed to His condemnation and death.

In the series of lectures I am about to deliver to you this Lent, it will be my aim to bring before you such particulars as may be gathered from sources extraneous to the Gospels, as may enable you the better to understand the Sacred Narrative of the Passion, as given in the Gospels.

To-day we will consider the Council of the Jews, which decreed the death of our Blessed Lord.

S. Matthew tells us (xxvi. 3-5), "Then assembled

together the Chief Priests, and the Scribes, and the Elders of the people, unto the palace of the High Priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people."

S. Mark says (xiv. 1, 2), " After two days was the feast of the passover, and of unleavened bread : and the Chief Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people."

The Council of the Jews, commonly called the Sanhedrim,* was composed of seventy-one persons. It consisted of three courts or houses, the Sopherim, or Teachers of the Law, the College of the High Priest, and the house of the Elders. The president, or head of the Council, bore the title of Nasi, and was not necessarily the High Priest. In Numbers xi. 16, we read that God commanded

* In 2 Maccab. i. 10; iv. 44, it is *γερονσία*; in xiv. 5, *συνέδριον*.

Moses to call together seventy of the Elders of Israel, and to put His Spirit upon them.

The Council was composed in like manner, of seventy, to represent these Elders, chosen and ordained by Moses; and the seventy-first, the president, represented Moses; but as the Council was summoned by Moses, and not by Aaron, the High Priest was not necessarily the head of it. This president, or Nasi, was also called the Prince of Israel, and must be of the house of David, and the office became for many generations an inheritance of the family of Hillel, which descended from David.

The words of the prophecy, "The sceptre shall not depart from Judah, nor a Law-giver from between his feet, till Shiloh come" (Gen. xlix. 10) was thought to apply to this Council and its president.*

This First, or Upper House was the House of the Lawyers, and it had originally supreme power of

* This prophecy rests on a misreading, and should be "Till the people come to Shiloh;" but it was read by the Jews as it stands in our version.

life and death. But when the Romans conquered Palestine, and converted Judæa into a Roman Province, then this power was taken from them, and all those cases which had been tried by the Court of the Lawyers were heard by the Roman Prætor.

This house accordingly was practically dissolved ; it had nothing to do, the sceptre was taken from it, and its law-giver was divested of all power.

The Second House was that of the Chief Priests ; at the head of it sat the High Priest, and it was made up of the heads of the twenty-four priestly families and of the heads of the departments connected with the ministry in the Temple. The members all bore the title of "Chief Priests" (*ἀρχιερεῖς*). They decided in all spiritual matters, as to faith and heresy. This house remained in full activity after the practical abrogation of the first, and thus the High Priest became the virtual head of the Jewish Council.

The Third House was that of the Elders, and was made up of representatives of the great Jewish

families, and of Rabbis of note. They went by the name of the "Elders," and continued to sit along with the Second House.

Now, I trust, you will understand what is meant by the "Chief Priests and Elders." They were, in fact, the members of the Two Houses of Convocation.

You will also understand how it was that Christ was condemned by the High Priests and Elders only—not by the highest of the Three Courts, that of the Lawyers, because that highest court ceased to sit, its powers having been taken from it.

This Council of the Jews was called together three times against Christ. The first session was held after He had healed the man born blind, and that pronounced an interdict against those who were His disciples. The second session was held on the Monday forty days before His death, after the raising of Lazarus, and that was against Jesus Himself. The third time it sat was on Monday in Holy Week, five days before the Feast, and that ordered His arrest and death.

Mondays and Thursdays were indeed the usual days on which the Sanhedrim met, and these sessions were not specially convoked, but were the ordinary meetings of the Council. On the other hand, the gathering in the High Priest's palace on the Friday morning, which was the fourth session which dealt with Christ, was an extraordinary assembly, convoked at an unusual time.

The Council might not meet on the Feast ; but, on the other hand, the execution of criminals generally took place on the Feast, when all the people were assembled, that they might be deterred from wrong by the sight of the punishment. The Council ordered the arrest of Christ, but they ordered that He should not be taken on the Feast day, for fear of a disturbance, but they desired to get hold of Him before the Feast, so as to have Him executed on it.*

At the time that Jesus was apprehended, Caiaphas

* "They keep him (the criminal) to the Feast, and put him to death *then*, as it is said, 'And all the people shall hear, and fear, and do no more presumptuously.' " Sanhedrim x. 5.

was High Priest. His proper name was Joseph, but he was called Caiaphas because he was a native of the village of Caiapha, just as Judas Iscariot was so called because he came from the village of Kerioth. He sat at the head of the Council, that is, remember, of the Second House, and on his right sat the Vice-president, Annas, who was also his father-in-law. Annas had been High Priest in the year A.D. 7, but Valerius Gratus, the Roman Governor, had turned him out, in the year A.D. 14, to make way for a man named Ishmael Ben Phabi. Ishmael was soon dismissed, and Eleazar, a son of Annas, put in his place; but after being High Priest one year, he also was made to give place to one Simon, and then Joseph Caiaphas, who had married the daughter of Annas, became High Priest.

Although Annas was out of office, he was still called "High Priest,"* and was consulted on all important matters. During fifty years the pontificate continued in his family almost uninterruptedly.

He had five sons, Eleazar, already named, was the

* S. John xviii. 15-23; Acts iv. 6.

eldest ; and it has been supposed that Dives, the rich man in the parable, was another son of Annas, who died without attaining to the High Priesthood, which all the other five did. Probably all these five, certainly the eldest, Eleazar, were in the Council that condemned Jesus. The family was the most powerful and wealthy in Jerusalem ; and nearly all the brothers came to bad ends. One of them, the younger Annas, was he who had S. James put to death. He was himself murdered.

The family of Annas was called the “priestly family,”* as if the High Priesthood had become hereditary in it. The chief offices of the Temple were almost all filled by them. Annas was the head of this large party, with preponderating influence in the Council. Caiaphas did nothing without him ; it was customary to associate their names, and that of Annas was always put first. “It will be understood that under the régime of an annual pontificate, changed according to the caprice of the Procurators, an old High Priest, who had preserved the secret of

* Jos. *Antiq.* xv. iii. 1 ; Bel. Jud. iv. v. 6, 7 ; Acts iv. 6.

the traditions, who had seen many younger than himself succeed each other, and who had retained sufficient influence to get the office delegated to persons who were subordinate to him in family rank, must have been a very important personage.”*

Originally the Second Court, as I have already stated, was made up of the heads of the Levitical families, but after Judæa became a Roman province, the deposed High Priests sat in it, and of these, at the time, there were a dozen.

The family of Annas were all Sadducees, who denied an after-life. The Sadducees held that God’s promises and rewards were to man in this life, and that there was no future for man when he died. If no future, then no judgment to come. If no future life and no judgment, then what incentive to justice and righteousness? Let us eat and drink, for to-morrow we die.

We are told that the Council of the Chief Priests and Elders took counsel how they might put Jesus to death. As I have already said, the power of

* Renan, *Life of Jesus*, c. 22.

sentencing to death had been taken from them. About a hundred years before Christ, Simon, the head of the Sanhedrim, had sentenced eighty women to be hung for witchcraft. But King Herod had deprived the Council of this power ; though he suffered them to decide all matters respecting religion. When the power of sentencing to death was taken away, then we are told the Jews wailed, and covered themselves with sackcloth, and tore out their hair, and cried out that the sceptre was departed from Judah, and that the Messiah was not come. This we learn from a Jewish source.*

The Roman Emperor Augustus indeed allowed this court to pass sentence of death against those who had offended against their religion, but they were not allowed to execute those sentenced without the case being reviewed by the Prætor, and his ordering the execution. Thus, when the Council

* Nachman. in Gen. xlix. 10. Cum migrasset Synedrium de camera dolata, et ablata fuissent ab iis judicia capitalia, consuerunt cilicium super cutem suam, et depilaverunt caput suum dicentes : Vae nobis, quia recessit sceptrum de Juda et nondum venit Messias, hoc est autem quod dicit Amos viii. 1-3.

had condemned Jesus to death, they took Him before Pilate, to have their sentence confirmed. Pilate said to them, "Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death," that is to say, We are not allowed by the Emperor to execute any one. "But we have a law, and by our law He ought to die, because He made Himself the Son of God." In order to induce Pilate to confirm their sentence, they urged against Christ the accusation of treason against the Emperor. "He made Himself a King." "If thou let this man go, thou art not Cæsar's friend, whosoever maketh himself a King speaketh against Cæsar."

Now look back to that solemn scene described in the Book of Numbers, when "The Lord said unto Moses, Gather unto Me seventy men of the elders of Israel,—and bring them unto the Tabernacle of the congregation, that they may stand there before thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear

the burden of the people with thee, that thou bear it not thyself alone." (Numb. xi. 16, 17.) "And the Lord came down in a cloud, and spake to him, and took of the Spirit that was upon him, and gave it unto the seventy elders : and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease." (25). The Council that condemned Jesus was formed as this pattern, it was its successor. But oh ! what a change. Where is the animating Spirit of God ? Where is the ear listening to the voice of God ? Where are justice and righteousness in the ruling of the people ?

How were these members of this Council now chosen ? Into the Upper House of the Chief Priests were thrust the nominees of the Herods and the Roman Governors, men who had bought the High Priest's office, and then had been cast out to make room for others. These, with their sons, and relatives, and followers, formed the Upper House, men without principle, and without scruple. The Lower House, which was filled by popular election was not better. True—there was in it Joseph of Arimathæa, a just

man, but the rest were ready to condemn Jesus.

Where was the Spirit of God? The Council of the Seventy-one had it not. The Spirit was withdrawn from it, to be once more gathered on the head of One—Jesus, on whom the Spirit descended visibly at His baptism. Under the old Covenant the Spirit had been given first to Moses, and then distributed to the Seventy. When that institution has proved itself unworthy of the indwelling, anointing, consecrating Spirit, He is withdrawn from it to rest on Jesus alone. A little while, and lo! there came from heaven a sound as of a mighty rushing wind, and cloven tongues of fire appear, and rest on the heads of the Apostles. Jesus has taken of the Spirit that is with Him, and has communicated it to His Church, and to this new Council He forms and consecrates, He gives the promise, “This generation shall not pass away till all be fulfilled.” “Lo, I am with you always, even unto the end of the world.”

But, my brethren, the Divine Spirit is not given only to the Apostles and their successors in the Apostolic office, but also to us—to all of us, who are

made members of Christ—on all of us the Spirit rests.

Let us therefore fear lest, after the example of the Jewish Council, we drive away the Spirit from us, by shutting our ears to His voice, by seeking our own things, not the things of Jesus Christ, by looking to this world's approval, not to the answer of a good conscience before God.

What befell the Jews may befall us. Not, indeed, that the Church as a body can fail. Against that we have Christ's assurance and the guarantee of His indwelling presence; but individual members may fall away. They may grieve the Holy Spirit, and may finally banish Him, if they, like the Jewish rulers, do not walk worthy of the vocation wherewith they are called.

II.

The Thirty Pieces of Silber.

S. MATT. XXVI. 15.

"They covenanted with him for thirty pieces of silver."

IN my last lecture I spoke about the constitution of the Council which sentenced Jesus, and of those who sat in it.

The miracle of the raising of Lazarus had seriously alarmed the Council. The persons who had witnessed it dispersed throughout the city, and spoke of it. The enemies of Jesus were much irritated, and they would have liked to kill Lazarus. On the Saturday evening, before the week of the Passion, Jesus was at Bethany, supping with Lazarus, whom He had raised. Then Mary took a pound of ointment of spikenard, very costly, and anointed His feet. Thereupon Judas murmured at the waste, as he called it, and was rebuked by Jesus for his

murmuring. The rebuke embittered him, and he was probably further exasperated by the lowly pomp of the entrance into Jerusalem next day, Palm Sunday. He had set his ambition on some grander ceremonial, on some greater display, and when he found that the Kingdom of Christ was not to be of this world, his confidence in Him failed, and he resolved to betray Him.

The usual days of the gathering of the Sanhedrim were, as I have said, Mondays and Thursdays. On the Monday, after the ride into Jerusalem, Judas appeared before the assembled Court, which had decided on the death of Jesus, but was uncertain how to capture Him. On two points they were agreed, not to take Him on the Feast Day, and not to arrest Him in the Temple, whither He came every day.

S. Luke says, "Now the Feast of Unleavened Bread drew nigh, which is called the Passover, and the Chief Priests and Scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being

of the number of the Twelve. And he went his way, and communed with the Chief Priests and Captains how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude." (S. Luke xxii. 1-6.)

This was the meeting on the Monday. After that first meeting he waited his time, and on Thursday evening, after supper, he went to the High Priest and Captain of the Temple to inform them that the desired opportunity was come.

The miracle of the raising of Lazarus had greatly alarmed the Council, and the question was raised, "Can we hold our own, if this Jesus continues to exercise His growing influence over the people?"

The Chief Priests sat "in Moses' seat;" but they had climbed into the fold "like thieves and robbers," they had bought their offices, they had sold their principles to the Roman Government, they were "wolves in sheep's clothing," and they felt

that Jesus was opening the eyes of the people to their dishonesty and treachery.

“It is expedient,” said Caiaphas, “that one man should die for the people.” He was a hypocrite when he said this. What he meant was, “Jesus must be made away with, or what will become of us?” but, like many another political impostor, he put the people in the place of self-interest. It was the same with that other hypocrite, Judas : when the ointment was poured over Jesus, he calculated for how much the perfume might have been sold, and what it would have realised for the poor. “Not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.” Thus we have the political and the social hypocrites brought together, each with a plausible word in his mouth, but evil in his heart.

S. Matthew says, “One of the Twelve, called Judas Iscariot, went unto the Chief Priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.” (S Matt. xxvi. 14, 15.)

This, it is probable, was not the entire sum he was to receive, but was the handsel, or first instalment, given to him before he did the act; the full sum—the amount of which we do not know—was not to be paid him till after the deed of treachery was accomplished. The pieces of silver were shekels. These coins bore on one side the budding rod of Aaron, with the inscription "Jerusalem the Holy," and on the other a palm, a basin of manna, and a goblet, with the inscription "A Shekel of Israel." Thirty shekels amount in modern English money to about four pounds. This was the price of the blood of a slave. In Exodus (xxi 32) we read that if a man's slave be gored by another man's ox, the master of the ox shall pay thirty shekels of silver to the master of the slave. And so it stood in Jewish law ever after.* This was the sum for which it is

* Erachin, 14, "When one has murdered a neighbour's slave, he pays for him 30 selaim." Maimon. in Sanhed. c. i. "The ransom of a slave, great or small, male or female, is 30 shekels of pure silver, be the value of the slave what it may." Thirty minæ was the price at which the disciples of Socrates wanted to redeem him. (Plato, Apol. 133.)

said the Midianitish merchants sold Joseph to his Egyptian master. In this, as in so many other circumstances of his life, was Joseph a type of our Blessed Lord. He who took upon Him the form of a servant was made like unto His brethren in more than form ; He was estimated throughout His incarnate life at only the worth of a servant. We see here also the difference between the love of Mary and the contempt of Judas. Mary spent three hundred silver pence on the ointment with which she anointed His feet, whilst Judas sold his Lord for a sum equivalent to only one hundred and twenty silver pence.

We know the name of the Treasurer of the Temple at the time it was Helkias. He it was who took the silver shekels out of the treasury and put them into the hands of Judas, the Treasurer of the Apostolic band. Thus were the two Treasurers united in iniquity, the Treasurer of the Temple, of the Old Covenant, and the Treasurer of the Church, the New Covenant.

And now, I pray you, cast your eyes forward a

few years. Jerusalem has fallen, and the inhabitants are bound with ropes and chains, and the Roman soldiers are leading them away to sell them as slaves. The number taken alive and sold amounted to ninety-seven thousand. We are told the price at which they were sold. All the young lads under seventeen, and the women, were disposed of for thirty pieces of silver each. Surely the finger of God is here !

S. Luke says that Judas “communed with the Captains how he might betray” Jesus to them. (xxii. 4.) The Captains were the armed guards of the Temple, called the “guardians of the threshold,” whose function it was to protect the Temple and its treasures from sacrilege, and also to watch against fire. They were the only armed body of men permitted the Jews by the Roman Governor. The Chief Captain had also the duty to see that the gates were closed, and to order a watch to pace the Temple courts all night. These were the “officers” whom the Pharisees sent on a former occasion to take Jesus, but who returned to the Chief Priests

and Pharisees without Him, saying, "Never man spake like this Man." "What," exclaimed the rulers contemptuously, "Are ye also deceived?" (S. John vii. 32, 45.)

Afterwards the "Captain of the Temple," as he is called in Acts (iv. 1), arrested S. Peter and S. John, and put them in bonds. Some years later, when Annas II., the youngest son of the Annas of the Gospels, was involved in a conspiracy against the Romans, with several of the Chief Priests, the Governor Quadratus executed four of the Chief Priests, and sent Annas and the Captain of the Temple in chains to Rome, to the Emperor Claudius.

Let us now consider Judas himself, the traitor. We do not know much about him, and we cannot form a very clear idea of his character. If we try to follow the workings of his mind, we are obliged to do so on very scanty data. He was certainly, at first, sincere. He would not have joined Christ had he not been so. The horror with which this wretch has been regarded by the whole Christian world,

has made men forget that he was once sincere, and a believing disciple, that to the end he was not utterly lost to conscience. He had been more than a disciple. he had been an Apostle, he had preached the glad tidings, he had worked miracles, he had cast out devils. We look upon the Twelve as consisting of eleven saints and one reprobate, but we must remember that just as the eleven were very imperfect saints, so was Judas a very imperfect villain. S. Peter had his moments of weakness, when he denied his Master, and Judas had his better moments when he loved Him and trusted Him. No man is utterly bad, any more than any man is absolutely perfect. All are made up of mixed qualities, good and bad ; their very motives are mixed, partly good, and partly unworthy. That which makes a man a saint or a reprobate is the decision of his free will to take the right path or to take the wrong road. Whenever, therefore, we follow an unworthy purpose, instead of one that commends itself to our conscience as right, we incline to Judas. Judas was an avaricious man, but his avarice does

not explain his conduct. It would be very singular if a man who kept the purse, and who knew what he would lose by the death of his chief, were to abandon the profits of his occupation in exchange for a very small sum of ready money.

Probably we shall judge aright of Judas, if we suppose him to have been a man of a dissatisfied, querulous, grumbling spirit.

He had joined Christ, believing Him to be a teacher sent from God, believing, as did the others, that He was come to restore again the kingdom to Israel.

Time passed, and instead of Christ becoming a political agitator, He showed Himself to be a moral reformer. This did not meet the views of Judas. He was filled with the ambition common to the better-minded Jews, to see the foreign usurper's yoke broken off their necks, and the sceptre restored to Judah, and he thought, no doubt, that the Chief Priests and Rulers would connive at a revolution. But he was disappointed. He found that at head quarters the mission of Jesus was disallowed, and

that He was treated, not as a restorer of Israel, but as one to be held as an alien, and that His adherents would be, like the man born blind, cast out of the synagogue.

Judas had formed his own idea as to what Christ was to be. It was exactly the same idea as had been formed by the others ; but the others were teachable, and he was not. Christ had promised that His Apostles should sit on twelve thrones, judging the tribes of Israel, and he wanted to mount his throne at once. Then Jesus spake of His approaching death. S. Peter was indignant, and rebuked Him. "Be it far from Thee, Lord : this shall not be unto Thee." (S. Matt. xvi. 22.) But S. Peter, though rebuked, did not become sulky and rebellious. Judas was disappointed, he grumbled ; and when the Council issued a proclamation "that if any man knew where Christ were, he should shew it, that they might take Him," (S. John xi. 57), then Judas thought he was released by the highest authority of the nation and Church from all moral responsibility to Jesus, and he transferred

his allegiance from Him to the Council, the representative synod of his nation and religion.

Afterwards, when he had betrayed his Master, and Jesus was condemned to death, then his conscience, which he had argued with and persuaded into a wrong course, spoke out plainly and told him how wrongly he had acted.

But, I beg you to observe, that there was a very plausible case to be made out for the conduct of Judas, and certainly Judas put all the points to himself, and acted as he did, *conscientiously*. Only afterwards did he see that he had acted from a perverted conscience—a conscience perverted by discontent, resentment, and perhaps petty spite.

I think that we may learn a very important lesson from Judas—the lesson that conscience may be so twisted about by self-interest, that, like the old false prophets, it may prophesy falsely and speak to us only smooth things, and counsel deceit.

We may deceive our own selves to such an extent that we may persuade ourselves that we are acting conscientiously, when, in reality, we are acting against

what is right, what, if we had not blinded ourselves with false arguments and self-interest, we should know was right. Conscience is not a thing to be thrust before one to excuse our going the way we want to go; it is to be our guide in a way which is very often quite contrary to our wishes and our interests. That is why, at Whitsuntide, we pray, "God, who didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; grant us by the same Spirit *to have a right judgment in all things.*" And again, that we are taught to ask the help of God, so that "we may ever obey His godly motions, in righteousness and true holiness."

III.

The Passover.

S. MATT. XXVI. 18.

"My time is at hand; I will keep the Passover at thy house with My disciples."

THE night on which the Jews were about to eat the Passover was the Friday night, but Jesus forestalled it, by eating it with His disciples on the Thursday evening, because on the Friday, when the Paschal Lambs was being slain, He, the true Lamb of God, would suffer. Christ came not to destroy, but to fulfil the law. Therefore, before instituting the New Sacrifice, He fulfilled the Old.

In order that we may understand the proceedings of Thursday night, we must know what the ceremonies of the Passover were.

The events of that night were twofold. First, Christ celebrated the Passover with His disciples, in the Evening at the end of the Day, as ending the

Old Covenant and abrogating its rites. Then came a pause, and after that He instituted the Holy Communion, the central rite of the New and Dawning Covenant, as the Paschal Supper was the central rite of the Old and Fading Covenant.

Now let us see what the ceremonies of the Passover were. The first act of the Paschal Night, after the Evening Prayer at set of sun, was the putting away of all leaven. The master of the house took a lamp and went all over the dwelling, searching for leaven, and as he went around he prayed, "Blessed art Thou, O Lord, King Eternal, who, by Thy commandment, hast consecrated us to Thee, and bidden us put away the leaven." If any leaven was found, it was burnt, and the vessel that had contained it was purified with fire.

Leaven is used in the Gospel as a symbol of evil, but not always, as we shall see presently. S. Paul says, "Christ our Passover is sacrificed for us, therefore let us keep the Feast ; not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

“Purge out the old leaven, that ye may be a new lump, as ye are unleavened.”

The meaning of the ceremony was double. First, it was a reminder of the first institution of the Passover, when the Children of Israel, leaving Egypt, ate of bread that they had not time to leaven ; but, secondly, it meant that in this Feast to the Lord, all that is evil and corrupt must be purged away from the heart.

But our Lord on one occasion speaks of His Kingdom as leaven which a woman hid in three measures of meal till the whole was leavened ; that is, the Gospel is put like leaven into the world, made up of the descendants of the three sons of Noah, and in time the Gospel influences and fills the whole world. And, thinking of Christ as the leaven to penetrate through the world, we see in the Jewish search for Him with lanterns and torches in the garden, a seeking for the new leaven which is to leaven the whole lump of humanity.

The second point we have to notice, is the lighting of the Sabbatical lamp. This was a brazen lamp,

with seven or twelve nozzles, and either seven or twelve wicks were placed in them and lighted at sunset. This lamp was above the table where the Passover was eaten, and the universal custom of the Christian Church of having lamps above, or candles on the Altar, traces back to the institution.*

Next, the Paschal Lamb deserves our notice. The Lamb was without spot or blemish. It was slain in the court of the Temple, at Jerusalem, but when Jews were away from Jerusalem, each house-father slew the lamb in the court of his house. The lamb was then run through with two pieces of wood—the wood was pomegranate—one long piece as a spit, the other across it. Thus the lamb itself represented Christ on the cross of wood. This was pointed out by an early Father of the Church (Justin Martyr) in a controversy he had with Trypho, a Jew. “See,” he wrote, “the roast lamb bore the figure of the cross.”

* So in Revelation, Christ, the Lamb that had been slain, who is also the Father of the whole household in Heaven and earth, is represented amid the seven golden branches of the lamp.

“Three things,” says an ancient Jewish treatise, “are necessary for the Passover ; the Paschal Lamb, unleavened bread, and bitter herbs.” *

Moreover, a sauce was made of vinegar, with dates and raisins stewed in it, and cinnamon, which was cut up into little bits. This sauce was made thick, and red in colour. Into it the master of the house dipped the herbs, and then handed the sopped herbs to those who ate the Passover with him.

The meaning of this, as given by the Jewish Rabbis, was a reminder of the bitter pains their fathers had endured in the brick-fields of Egypt. The herbs represented the bitterness of their life then, and the red sauce with the little twigs in it figured the clay in which they worked, and with which they kneaded the straw. †

The unleavened bread was in thin white wafers,

* Pesach. c. 10, 5.

† On the Paschal table, which was covered with white linen, was also placed an Easter egg, stained blood colour. This was to signify that, as the little bird broke from its bondage in the shell, so did the people of God burst away from their captivity in Egypt.

or biscuits, it might not be cut, it must be broken.*

Lastly, the wine was red, always mingled with water, one fifth water, four fifths wine.†

The father of the house took the cup in his right hand, and said, "This is the season of our release, and this is a memorial of our exodus from Egypt," then he blessed the wine, saying, "Praised be the Lord, the Eternal One, who has created the fruit of the vine." Then he drank, and passed the cup round to the rest at the table. This blessing was given by the Jews a name which may be rendered exactly Eucharist, and the Lamb was called the Sacrifice of the Eucharist, and that name has passed on in the Christian Church to the Christian Sacrament. So we read that Christ "took the cup, and gave thanks, and said, Take this, and divide it

* There can be no question whatever that our use of common fermented bread is contrary to Christ's institution, as is also the unmixed chalice.

† Beracoth, f. 50. Suffragantes sapientes R. Eleazaro, non benedicendum esse super poculum benedictionis, donec ei immisceatur aqua. Gloss : Vinum eorum strenuum erat admodum, et potationi non idoneum absque aqua.

among yourselves ; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (S. Luke xxii. 17, 18.)

Now, at the Passover, four chalices of wine are drunk, Christ takes the first, speaks over it the usual blessing, "Praised be the Lord, the Eternal One, who has created the fruit of the vine," passes it round the table, and says that He will not bless and partake of the three other cups ; He will remain fasting till He shall institute the new rite.

Twice did Christ take bread and break. Twice did He bless and distribute the wine, but there was an interval of some duration between each. The first time was when He accomplished the ceremony of the Passover at the end of the Jewish Day of Grace, the second time was at the beginning of the Christian Day of Salvation, when He instituted the Christian Sacrifice.

Unless you understand this, the narratives in the Gospels will seem to you confused. This also is why, in the Christian Church, the Holy Communion has never been allowed to be celebrated except

between midnight and midday, because it is the Sacrament of the new, the dawning gospel, not the rite of the old, decaying and withering Synagogue.

The house-father then took the large white wafer bread, raised it above his head, and said, "We eat this unleavened bread in remembrance of that which our fathers ate, having no time to leaven their dough, till God revealed Himself to them, and released them. Therefore let us praise and glorify Him, honour and laud Him, who showed such wonders to our fathers, and to us, and led us forth out of bondage into liberty, out of pain into joy, out of darkness into light. Say ye therefore Hallelujah ! Praise the Lord, ye servants !" Then those assembled sang the Psalms cxiii. and cxiv. After that, the house-father blessed the wine again, drank, and passed it round. This was the second cup. After that, he took a piece of the broken bread, with some of the bitter herbs, dipped them in the red sauce I have described, and gave it to those at the table, saying, "Praised be Thou, O Lord, Ruler of the world, who hast consecrated us to Thee by Thy

Commandments, and hast commanded us to eat unleavened bread and bitter herbs." This is what is described by the Evangelist when He tells us, "When Jesus had dipped the sop, He gave it to Judas Iscariot." (S. John xiii. 26.) S. Matthew says, "As they did eat, He said, Verily, I say unto you, that one of you shall betray Me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me."

This does not mean that the hands should meet and touch in the dish, but is an expression equivalent to "He that partaketh with Me in the dish," that is, in the sop of bread and herb dipped in the sauce, the same shall betray Me."

When this sop had been taken, the Paschal rite was over, and Judas left, that he might go to the Chief Priests, and tell them where they might take Jesus.

In the narrative in S. Luke's Gospel we have this sequence : " He said, With desire I have desired to

eat this Passover with you before I suffer : for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God. And He took the cup, and gave thanks, and said, Take this and divide it among yourselves : for I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come." That is the account of the Passover. Then S. Luke goes on to give an account of the institution of the Eucharist. "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you : this do in remembrance of Me. Likewise, also, the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you."

Here we have the two rites placed side by side ; the first is the rite of the Old Testament, Christ distinguishes His institution as that of "the New Testament." The old rite was the eating of the Paschal Lamb. The new rite is the eating, He says, "of My body, which is given for you." The old rite was in remembrance of the delivery out of

Egypt. "This do," He says, "in remembrance of Me."

The question arises, how long time elapsed between the two. That we cannot say. S. John gives a long discourse, and describes the washing of the feet of the disciples. Perhaps these intervened. As before the Paschal Feast the leaven was put away, so before the New Communion, the spiritual cleansing, symbolised by the foot-washing, was appointed. S. John says that the long discourse, beginning "Let not your heart be troubled," and the teaching of Christ that He was the True Vine, followed the departure of Judas, and this may all have preceded the Institution of the Sacrament. But this we do not know for certain. All we do know is that first came the Passover, and then, supper being ended, Christ instituted the Holy Communion.

And now, my brethren, when we consider the acts of Christ on this eventful night, we are led to see how vast is the importance given to the Holy Communion. He puts it in juxtaposition with the

Paschal Supper. As an Israelite ceased to be of Israel—became an alien and outcast from the House of God, forfeited the grace of God, and his inheritance in God, if he did not keep the Passover and partake of the Lamb—so He would have us learn that, in like manner, unless Christians partake of the Lamb of God in His New Institution, they are not members of Him, they cut themselves off as dead branches from a vine, they lose His grace, they are no more members of His Kingdom.

Let us not deceive ourselves. “I am the Vine,” He says, “and ye are the branches : he that abideth in Me, and I in him, the same bringeth forth much fruit ; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered.” “I am the bread which came down from Heaven. I am the bread of life. This is the bread which cometh down from Heaven, that a man may eat thereof and not die. I am the living bread which came down from Heaven : if any man eat of this bread, he shall live for ever.”

Nothing can come out clearer from our Blessed

Lord's acts and words than that there is no fellowship with Him apart from Communion. The Jew was fallen from God if he did not keep up his union with the House of Israel, with the Covenant, by annually partaking of the Paschal Lamb ; and the Christian is fallen from God, and out of Covenant, if he does not also—at least once in the year, at Easter, keep up his union with God by partaking of the Sacrament of Christ's Body and Blood. This may not be a very pleasant thing for many who "profess and call themselves Christians" to hear ; but it is a truth which Christ Himself declares, and if they will not hear His words and obey His commands, they must be prepared for the consequences.

IV.

The Last Discourse.

S. JOHN XV. II.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

S. JOHN, in his narrative of the events of the Last Night, gives no account of the Institution of the Holy Communion, but he gives, what the other Evangelists omit, the Last Discourse of Jesus. Now the question arises, Was this discourse spoken between the Paschal Supper and the celebration of the First Eucharist, or did it follow both? We cannot tell for certain, but we are disposed to think that it took place between the two,—then the instruction on the True Vine, and the Intercessory Prayer of Jesus, would come in as a preparation to the Sacrament, and indeed it would so seem to have been taken by the Church, which has appointed the Gospel and Epistle to be read, and the Sermon

to be preached, before the Consecration. So also—in that interesting account of the night of S. Paul at Troas, before leaving the disciples, in the 20th chapter of the Acts, this was the arrangement : on the Saturday evening, S. Paul and the disciples met, that is, on the eve of the Lord's Day, and S. Paul preached to them until midnight. Then, as soon as midnight was over, and it was lawful by the New Law of the Gospel, he broke bread, that is, celebrated the Eucharist, and continued speaking till dawn, when he departed.

We must divide the lengthy discourse given in S. John's Gospel, into its several parts. When we come to look at these, we see that they are distinct. The discourse begins with the 31st verse of the 13th chapter. It was interrupted from the outset by S. Peter, S. Thomas, S. Philip, and Thaddæus asking questions.

Jesus began by bidding a farewell to His Apostles :
“ Little children, yet a little while I am with you,
ye shall seek Me : and, as I said unto the Jews,
Whither I go, ye cannot come ; so now I say unto

you." Simon Peter interrupted Him, "Lord, whither goest Thou?" "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." "Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied Me thrice."

After this interruption, Jesus proceeded, "In My Father's House are many mansions: if it were not so, I would have told you, I go to prepare a place for you." Our Lord uses the expression, "My Father's House," as referring to the Temple in the Heavens: elsewhere He calls the Temple at Jerusalem "His Father's House," (S. John ii. 16), and that, as S. Paul tells us, was a figure of the heavenly places. (Heb. ix. 11, 24.) Now the Temple at Jerusalem had a great number of mansions, or chambers, about it, on both sides of the Holy and Most Holy Place. According to the Mishna, there were thirty-eight of these apartments.* There were such chambers also in Solomon's

* Middoth, iv. 3.

Temple. (1 Kings vi. 5.) As the Temple was a divinely-constituted figure of Heaven, these chambers represented the many mansions in the Heavenly Sanctuary, where, in the midst of adoring Saints and Angels, Jehovah displays His glory. The Saviour's words,—“If it were not so, I would have told you,”—imply that the disciples were already familiar with this, and Christ's words may thus be paraphrased, “You have been taught that, as here in the earthly Jerusalem there are many chambers round about the Temple, some more honourable than others, so in the Heavenly Jerusalem there are various mansions for the elect, some more glorious than others. It is as you have been taught. Had it been otherwise, I would have told you.”* The Jewish Rabbis also taught that in the several mansions of Paradise the inhabitants shine with different degrees of splendour; some as

* Reference to this distinction of allotments in the heavenly place is frequently made in the book Zohar. According to that authority, there are seven places, and, in one or other of these, rewards are bestowed on those who keep the commandments—to one more, to another less.

the brightness of the firmament (Dan. xii. 3), as the sun (S. Matt. xiii. 43), as the moon, the stars, as lightnings, and as lamps : and it is to this well-known distinction of rewards that S. Paul refers, when speaking of the Resurrection,—“ There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the Resurrection of the dead.” (1 Cor. xv. 41.) S. Paul in this passage confirms the teaching of the Jewish Rabbis, almost in their own words, just as our Lord, in the passage we are considering, gives His seal to their teaching on the same subject.

Then came an interruption from S. Thomas. Our Lord had said, “ I go to prepare a place for you—and whither I go ye know, and the way ye know.” Thomas thereupon broke in with the remark, “ Lord, we know not whither Thou goest ; and how can we know the way ? ” Jesus replied, “ I am the Way, the Truth, and the Life : no man cometh unto the Father, but by Me.”

To understand our Lord's discourse you must

get hold of the clue. He Himself gives you the clue, when He speaks, at the outset, of the Temple on earth as a figure of the Heavenly Temple. He, the Sacrifice, was about to be offered, and He, as Priest, is about to enter into the Temple not made with hands, eternal in the Heavens, to pass behind the blue star-besprent veil, there to appear in the presence of God for us, and to offer His Blood before the Heavenly Mercy Seat. Carry this idea in your head, and you will understand His discourse. He begins by telling His disciples that He is going into the Heavenly Temple, of which that below is a figure. In that above, as in that below, there are many mansions. How wilt Thou go? asked S. Thomas. Jesus replies, "I am the Way, the Door." As in the earthly Temple, none can enter save by the one door, so into the Heavenly Temple none can obtain access, but by Me. "No man cometh to the Father, but by Me."

Still with the figure of the earthly Temple before Him, and the door into it, which Christ has likened to Himself, He goes on to speak of the Vine, and

to point out how He is the True Vine. This is a reference to the golden vine which was sculptured over the porch of the Temple. It was a magnificent piece of wrought jeweller's work, in pure gold, that was figured as growing up and wreathed over the entrance. On its twigs the Jews hung their free-will offerings—golden leaves and branches of golden grapes. The ever-open door, over-arched with this glittering, splendid mass of golden work, was one of the great beauties of the Temple.* Christ says: "I am that open Door leading to the Holy of Holies; I, also, am the real Vine, of which this piece of golden metal work is only a figure. Here, in the earthly Temple, a Jew comes and hangs on a leaf or a grape as his oblation; but I am the True Vine, and he who cometh to Me is grafted on, and I, being a living Vine, not a golden imitation, pour my sap and life into the branch that is grafted on, so that it beareth fruit."

The third interruption came from S. Philip, who said, "Lord, shew us the Father, and it sufficeth

* Middoth, iii. 8.

us." Jesus answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father: and how sayest thou then, Shew us the Father?"

This interruption led to the exhortation to prayer, and the promise of the Comforter. "Whatsoever ye shall ask in My Name, that will I do. If ye shall ask anything in My Name, I will do it; and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth."

As in the old Temple, prayer was wont to be made, and the prayers and the necessities of the people were borne by the High Priest into the Holy of Holies, and offered before God, so, Christ says, I will be your High Priest; I will carry all your needs and desires into the Heavenly Temple, and they shall be received—your prayers answered, your needs considered. And then, He goes on to say, "In the earthly Temple the Glory of God shone: the fiery cloud came down and filled it—of

old ; but for the sin of men it was withdrawn. Lo ! now I give the fiery cloud again : I will send the Spirit of Truth, who shall abide with you for ever." But the word translated Comforter is, really, Paraclete, which means an Advocate. The same word is used of Jesus Himself : " If any man sin, we have an Advocate with the Father — Jesus Christ, the righteous." An Advocate is one who speaks on another's behalf, and is the converse of an accuser.* So S. Paul speaks of the Holy Spirit as a Paraclete or Advocate, " He maketh intercessions for the Saints, according to the will of God, with groanings that cannot be uttered." (Rom. viii. 26, 27.) Our Lord promises that the Spirit shall guide into all truth, and shew things to come. It would seem, then, that our Lord is speaking of the Priestly, intercessory Advocacy which is not to fail in His Church when He departs into the Heavenly Temple. " I," He says, " go into the Holy of

* " Rabbi Eleazar ben Jacob said, He who fulfills one commandment procures for himself a Paraclete ; and he who breaks a commandment procures for himself an accuser." Pirke Aboth, iv. 11.

Holies, but I leave with you on earth another Advocate, who shall exercise the Priestly office of intercession, guidance, and instruction." Thus the Temple on earth continues to figure the Temple in Heaven. That is why, at Ordination of the Priesthood, and of Bishops, the "Veni Creator" is sung. It is the call on the Holy Spirit, the Advocate, to come and consecrate the new birth, to inspire one of "that generation which shall not pass away till all be fulfilled," as our Lord promised, so that the priestly, sacrificial, enlightening, guiding office may be continued in earthly vessels during Christ's absence in the Heavenly Temple.

Yet, once again. In the old Temple were preserved the Tables of the Commandments given by God to Moses. Now Christ gives a new law. "A new Commandment I give unto you, that ye love one another. He that hath My Commandments, and keepeth them, he it is that loveth Me : and he that loveth Me shall be loved of My Father." (S. John xiii. 34 ; xiv. 21.)

In the old Ark were preserved the Manna, the budding rod of Aaron, and the Commandments. Jesus gives Himself as the free Manna. He promises the Spirit to ensure an ever-budding, never-withering Priesthood, and He communicates a new Commandment—the Law of Love.

Thus, you see, as far as we have gone, the whole of Christ's teaching has reference to Himself as entering into the Temple which is on high, as our High Priest, and Lawgiver, and Sacrifice.

The fourth interruption came from Judas Thadæus, who said, "How is it that Thou wilt manifest Thyself unto us, and not unto the world?" The answer of Christ is triple. First, He says, by your obedience to My law; secondly, by the instruction of the Paraclete; thirdly, by My peace which I will shed abroad in your hearts.

These are the manifestations of Christ in us. Obedience to the Divine Will; knowledge of Divine Truth; enjoyment of Divine Peace. That is—we must do what we are commanded, we must believe

what is revealed, and we shall feel the Peace of God which will keep us at rest in soul, in the midst of every external trouble and perplexity. "By this shall men know that ye are My disciples."

V.

The Prayer and Hymn.

S. JOHN XVII. 1.

" These words spake Jesus, and lifted up His eyes to Heaven, and said, Father, the hour is come ; glorify Thy Son, that Thy Son may glorify Thee."

ON this eventful evening our Lord performed all those things which combine to make Christian Worship. First : He instituted the Sacramental Act. Then He gave instruction ; thirdly, He prayed ; lastly, He led the Hymn of the Apostles before they went out to the Mount of Olives. Thus, on this night He initiated the Sacraments, the Sermons, the Prayers, and the Hymnody of the Church.

I have already spoken of the Institution of the Eucharist. In my last lecture I spoke of the Sermon in the Upper Chamber. In this I will speak of the Intercessory Prayer, and the Hymn. After Christ had instructed His Apostles, He laid

aside His prophetic, to perform His intercessory, Priestly function. He lifted up His eyes to Heaven, and prayed. The 17th Chapter of S. John's Gospel contains the Prayer. This Prayer deserves consideration.

Christ prays, first, that He may be glorified, now that His life of sorrow is drawing to its end, and at the end of the Prayer, He desires that His Church may see His Glory. "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My Glory." In the opening of the Prayer we have the Glorification of Christ at His Ascension ; at the close of the Prayer we have the final Glorification of the Church, the admission of His faithful to the Heavenly Mansions which are soon to receive Him.

Between the introduction and the close of the Prayer, three things are specially desired by Christ. He prays that the Truth may prevail, and be declared to the world. He prays for the Sanctification of His chosen, and He prays for their Unity.

The middle, actual intercessory part of the Prayer

may be divided into three parts. The body, or central part, is contained in verses 17-19, and is the Prayer for the Sanctification of the Church.*

The first part begins with verse 9, "I pray for them," and He prays for their preservation, "Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy Name: those whom Thou gavest Me have I kept.—I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." Thus the substance of this petition is for Preservation, and the reason is given, "that they may be one."

The third part begins with verse 20: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me: and the glory which Thou gavest Me I have given them, that they

* "Sanctify" here means "set apart."

may be one, even as We are One : I in them, and Thou in Me, that they may be made perfect in one.”

This is a petition for Unity, and perfectness through Unity. You see how intimately the whole of this Prayer is united. First, Christ asks for the Preservation of His Church, so that it may be kept in Unity. Then He prays for its Sanctification ; then that it may be kept in Unity, so that it may be perfected. From Preservation He goes to Sanctification, from Sanctification to Perfection, and the whole is so bound up with the Unity of the Church as not to be dissociated from it. Moreover, the introduction and the close of the Prayer shew the same thing from another point of view. Christ prays for His own Glory. In the heart of the Prayer He says that He communicates this Glory to His Church ; in the close He prays that the Church may see His Glory in its final Glorification. He is so united to His Church, that what is His is given to it, and He asks that it, in like manner, may be as intimately united in all its members, as He is joined to it. And now, perhaps, you can see how that this

Prayer follows upon the Sermon Christ had just addressed to His Apostles. He had spoken to them of the Temple with its many mansions. Then of the Vine with its many branches. The Temple and the Vine are figures of His Church. As the glory and sanctity of the Temple glorified and sanctified all the mansions of it—which were grouped together about the One Holy of Holies—so does His glory and sanctity fill and hallow all those who surround Him, who are built up into a spiritual Temple. And, just as in a vine or a tree, all the thousand twigs and branches draw their sap and life from one trunk, so do all the members of His Church derive their spiritual life, and their power to bring forth fruit from Him, the Trunk. And just as all the branches of the tree down to the tiniest twig are united into one tree, and as the only chance of life in each branch and twig is to remain in its place in the one tree, so is it with His Church. He that leaves the Church, is like a branch broken off, fruitless, dead, fit only for the fire. “Except ye abide in Me, ye have no life in you.”

And as the unity of the Temple, and of the tree, is an unity which is outward and visible, so must it be with the Church. This Christ teaches distinctly. He prays "That they all may be one—*that the world may believe that Thou hast sent Me,—that the world may know that Thou hast sent Me.*" Twice He gives the reason. The world is to see the Unity of the Church, and that unity is to be to it a convincing proof of the divine mission of the Church, and of the Incarnation and the Revelation of Jesus Christ.

Picture to yourselves a great tree overshadowing the earth. This tree is the Church. It has great branches stretching North and South, and East and West—so has the Church. It has its branches in England, and France, and Italy, and Africa, in America, and Asia. Each of these branches bears countless little twigs. Each twig represents a member of the Church. You, all of you, gathered here, are little twigs of the little branch in this parish, and that little branch is but a ramification of the great branch, the Church of England. Now it is clear, from our Lord's teaching, that unless you

maintain your union with the Trunk, and with one another, your spiritual life is at an end. After one of our equinoctial gales, the ground is strewn with broken twigs. Will any of these twigs live? Will any of them produce leaves and fruit? Not one; they are cut off and will perish. So it is with you. If you will abide in Christ, if you will maintain your union with Him from Whom all spiritual life comes, you must remain in the Communion of the Church. Now, also, you will understand why the Bible speaks of schism and heresy as sins of so grievous a nature. Schism means a cutting off, and heresy means a tearing off. S. Paul says that heresy—or tearing oneself away from the unity and faith of the Church, is one of the works of the flesh : “Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.” (Gal. v. 20, 21.)

It is therefore most important that we should know what is the Church of Christ, so that we may not fall, through ignorance, into heresies and schisms.

The Church of Christ is that in which there is the One Faith, one and the same in all ages, the two great Sacraments or means of union with Christ, and the Apostolic Ministry, which He ordained. These are the plain and visible tokens of unity throughout the world, and throughout all ages:— The Faith always, and in all places, the same ; the Sacraments through which Christ confers Spiritual Grace ; and the Ministry which He appointed, consecrated, and assured should continue as an unbroken Spiritual generation till the end of time.

And now we must pass from the great Intercessory Prayer of Christ to the last act performed in the Upper Room. “When they had sung an hymn, they went out into the Mount of Olives.” (S. Matt. xxvi. 30.) As you will see in your margin, the word here translated “hymn” is also “psalm.” There can be little doubt what it was that Christ sung with His Apostles—it was the Hallel appointed to be sung after the Paschal Feast. The Greek expression indeed might be correctly rendered, “When they had sung the hymn, or hymns.”

The Paschal Hallel consisted of two sets of Psalms. The first set consisted of Psalm 113, "Praise the Lord, ye servants: O praise the name of the Lord. Blessed be the name of the Lord: from this time forth for evermore"; and the following Psalm 114, "When Israel came out of Egypt," sung after the explanation of the rite by the President. Then ensued an interval, and at the drinking of the fourth cup, the Psalms 115, 116, and 117 were sung, "Not unto us, O Lord, not unto us," "I am well pleased that the Lord hath heard the voice of my prayer," and "O praise the Lord, all ye heathen; praise Him all ye nations." *

Now it is most probable that our Lord and His Apostles sang the first division, which had immediate reference to the release from Egypt after the Paschal Supper; and that, when He had made His

* It is a little uncertain whether Psalm 118 was sung then or after. It probably did form a portion of the second division of the Hallel, but it is not certain. The division above is that of Hillel's school. The great Hallel, Psalms 120—136, was not sung at the Passover. That was the "Song of Degrees" probably sung on the ascent to the Temple.

Prayer, and had prayed, not only for His Apostles, but for all those out of every nation and country who should believe on Him through their word, that *then*, He would precent the Psalm, "I am well pleased that the Lord hath heard the voice of my prayer ; " and, also, "O praise the Lord ye heathen : Praise Him all ye nations." These two Psalms, sung together, come in with striking appropriateness after the prayer of Christ.

I have said that He would precent them. It was the custom of the Jews for the father of the house, or the superior present, to start the Hallel, and the rest then joined in, just as now a Psalm is precented, and the choir and congregation fall in after the first few words have been sung.

That hymn which Jesus began in the Upper Room, was the beginning of all Christian Hymnody. From then the voice of song has ever been in the dwellings of the Righteous One. The Church has never forgotten the example of her Lord, who, thus, at the initiation of her Sacramental life, raised His voice in song, to consecrate sacred music for ever.

There is something very significant in the divisions of the Psalms of the Hallel. The first division is of the blessings shown to Israel; of the release of Israel from bondage. It refers to the Paschal rite only.

Now it is the custom of the Jews for a dead silence to ensue after the singing of this. The doors are thrown wide open, and all stand in a circle, waiting for the coming of Elijah to announce Messiah, and the setting up of His kingdom.* Probably this was the custom at the time of Christ, and perhaps in Revelation, where we are told that "there was silence in Heaven about the space of half an hour" (Rev. viii. 1), in expectation of the coming woes, and after the sealing of the elect, there may be a reference to this. Now, if such were the case on the occasion of our Lord's eating the Paschal Supper—then, having finished the Old Rite, and sung the Psalms referring to the mercies shown to Israel, there ensued a solemn hush of half an hour, and then—Jesus, the expected Messiah, stood forth

* Mill, *British Jews*, Pt. II. c. vi.

before the circle of Apostles, and established His kingdom by the institution of the New Sacrament, the giving of His new law, the revelation of His Divine nature, His intercessory Prayer as the One Mediator, and finally—the conclusion of the Hallel was sung, offering the Kingdom of Heaven, now opened, to all believers out of all the nations.

When the Gospels were written, all the ceremonies of the Paschal night were so familiar to the converts, that there was no need for the Evangelists to relate them. . We, however, who know nothing of them, lose a great deal ; we miss a great deal of the significance of our Lord's acts, and perhaps get a very confused notion of their sequence, and their meaning.

The night was now far spent, and the day was at hand. A great deal had taken place. The Pass-over had been eaten, two Psalms had been sung, then ensued the pause, for, perhaps, half an hour. Then Jesus girded Himself with a towel, and washed the feet of the Apostles, and either then introduced the Holy Eucharist, or later after His

Sermon and Prayer. The pause of half an hour marked the ending of the Jewish day and the opening of the day of the Christian Church ; just as in Revelation, the pause of half an hour in Heaven is at the close of the day of grace, and the beginning of the judgment on the earth. The discourse of our Lord, with its interruptions, took some time ; then came the Prayer, and after that the singing of the remaining Psalms of the Hallel. When the hymn-notes died away, the Lord and His Apostles left the Upper Room. The time was probably after midnight, for dawn was breaking when He was taken to the house of Caiaphas.

Within, the Sabbatical lamp was waxing dim. Without the silver Easter moon flooded the hills and vales, the tombs in the ravine of Jehoshaphat, and the houses of Jerusalem, and the glorious Temple towering above into the night. We have come now to a change of scene in the sad story. Hitherto we have followed the events as they succeeded each other in the Upper Room, one by one. In my next lecture we shall descend the

Gorge of Cedron, and follow our Lord to the Garden of Olives.

The events we have contemplated have been full of interest and very solemn. Every act, every word of our Lord, has been replete with import. I trust, that through God's mercy, what I have said may be of some profit to you, and make you more clearly to realise what took place in that Upper Room on the Paschal night, and to have dispelled in some measure the confusion of ideas with which you may have regarded these events.

May it please God that I may be able to assist you to a better understanding of the events that follow.

VI.

The Agony in the Garden.

S. LUKE XXII. 44.

"And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."

THE moon was shining brightly in the sky, though declining to the West, Jerusalem itself was white with the silver light, but the steep side of the ravine, overhung by the Temple, was black in shadow. The opposite side rose to the Mount of Olives, and the moon shone over it, though the shadow of the Holy City was creeping up it as the moon went down. A little later, when the armed servants of the High Priest came to take Jesus, the Garden was in complete shadow, the moon was set behind the City and Temple heights, so that they were obliged to light lanterns and torches to see their way and to secure the right Man.

Our Lord, with the Eleven, descended the hill on the East side of Jerusalem into the ravine of Kedron. This ravine had at its bottom a brook, since dried up, but at that time most probably flowing. When the country was more overgrown with trees, the streams were full ; the Romans, when they laid siege to Jerusalem, then the Persians, and Moslems, and Crusaders cut down all the trees about Jerusalem, so that the land became bare, and the streams dried up. The stones in the ravine show by their rounded shape that at one time water ran over them ; now the stream runs underground, and breaks out as a fountain lower down. The ravine of Kedron is the Valley of the Shadow of Death. In the time of Josiah it was the burial-place of the Jews, and it continues to this day to be the cemetery of Jews and Turks alike. It is full also of ancient tombs, the date of which is indeterminable. The valley does not take its name from the cedars that grew in it, but is "the black valley," and the cedar tree takes its name from the darkness of its foliage. It is, indeed, a gloomy valley, the sun only shines

into its bottom at a quarter past ten, on the shortest day, that is, three hours after it has been shining on Jerusalem, and in like manner the darkness settles into its depths three hours before it is night in Jerusalem. For this reason also it is several degrees colder in this valley than in Jerusalem.

Now try to picture the scene to yourselves. Jesus and His Eleven go out through the East Gate of Jerusalem, and descend the steep path to the bottom of the valley in darkness, whilst on the other side is white moonlight illuminating the countless grave-stones and monuments of the dead that strew the Western slope, and flinging black shadows from the cedars and olive trees that also stud it,—the cedars standing among the graves, the olives in little gardens, like orchards. Jesus, we are told, went to the Garden of Gethsemane, which is on the side of the Mount of Olives. The word “Garden” in our translation hardly describes the place.* It should

* S. John uses the word Κηπος, the *kuoba* or nursery garden of a citizen. The Synoptics and the Acts (i. 19 ; xxviii. 7) use χωριον, estate.

be the "estate" or "nursery." The name Gethsemane means the press for crushing olives for making oil. It is possible, as has been thought by some, that Gethsemane was the olive orchard and olive crushing mill belonging to the Temple, for supplying it with oil for its lamps. If that were so, we have another instance of the wondrous mysteries contained in the acts of Christ. He who was to be the Light of the New Temple, not made with hands, goes to suffer His Agony, to be bruised and crushed with the burden of our transgressions, in the very place where the oil was crushed out of the olives for the seven-branched candlestick kept ever burning in the Temple on Mount Moriah.

But there is something more in Christ's act on this occasion which is remarkable. In Leviticus (xix. 1-6), we are told that God ordered, "This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the Children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke : and ye shall give her unto Eleazar the Priest,

that he may bring her forth without the camp, and one shall slay her before his face. And Eleazar the Priest shall take of her blood with his finger, and sprinkle of her blood directly before the Tabernacle of the Congregation seven times, and one shall burn the heifer in his sight . . . and the Priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.”

When the Temple was built at Jerusalem, then this sacrifice of the red heifer was performed on the Mount of Olives. The Priest led the sacrifice forth, out of the East Gate, down the steep descent, across the bottom of the ravine, and up the other side to the Mount of Olives, and there the red heifer was sacrificed, and the blood was sprinked by the Priest over the Valley of the Dead, with his face turned towards the West—towards the Temple on the hill opposite. Then cedar branches were torn down from the trees that grew about, and the sacrifice was offered, burnt on those branches.

Now Jesus, who came to fulfil the Law, He to whom all the sacrifices led up, comes through the

East gate, across the valley, and ascends the other side, and there, on the Mount of Olives, sheds His blood—sheds His blood in the Valley of the Shadow of Death. The Priest knew not what he did when he sprinkled the red heifer's blood over the valley of the dead. In reality, he showed that Christ, the True Sacrifice, would, by His blood-shedding, obtain pardon and reconciliation for the dead, as well as for the living, that His sacrifice would avail for the remission of sins of all those who had looked for redemption in Israel, as well as for all those in after ages who should seek remission of sins through His blood.

Having arrived at the walled enclosure of the Garden, Jesus left eight of His Apostles outside, and took with Him within only three, S. Peter, S. James, and S. John; the same three that had accompanied Him up Tabor, and had witnessed His Transfiguration. As there they had seen His glorification, so now they should see His humiliation. But, before entering, He turned to all, and gave them the last warning, "All ye shall be

offended because of Me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (S. Matt. xxvi. 31.) But He also gave them comfort : " After I am risen again. I will go before you into Galilee." (32.) Then, again, S. Peter raised his voice in assurance of fidelity. " Though all men shall be offended because of Thee, yet will I never be offended." Jesus said unto him. " Verily, I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice." Peter said unto Him, " Though I should die with Thee, yet will I not deny Thee." Likewise also said all the disciples (33, 34, 35). S. Mark tells us that Peter " spake the more vehemently." This was, as it would seem, the third time that our blessed Lord predicted the fall of Peter, and yet the Apostle increases in his vehement contradiction to his Master, and in his confidence in his own steadfast strength. Our Lord had said, " Ye shall be offended this night ;" but Peter says, " I will *never* be offended." To this answer Christ replies that, not content with being offended

at Him in the depth of his heart, he will deny Him with his lips, and openly; that the sin of the mouth shall be added to the offence of the heart.

Then Jesus "began to be sorrowful and very heavy," and He said to the three whom He had brought with Him within the enclosure, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me. Nevertheless, not as I will, but as Thou wilt." (S. Matt. xxvi. 38, 39.)

This was now very early on the Friday morning. And I do not think that we shall be wrong in looking at the Friday wailing that takes place weekly, and has taken place since the destruction of Jerusalem, over the stones that remain, as a bitter expiation of the wrong done on the first Good Friday to Christ.

On that morning, very early, His soul was exceedingly sorrowful, even unto death, and He fell on

His face and prayed, and being in an agony His sweat was as it were great drops of blood falling down to the ground. On every Friday, since the destruction of Jerusalem, the Jews gather on a platform of stones, called the Place of Wailing, and there weep for the fall of their palaces, the loss of their city, and the destruction of their Temple. This is how the Rabbis describe this Friday wailing: "They bow their heads five times, then fall on their faces on the earth, and pray and weep with compunction." *

The eldest Jew present says :—

"For the palaces that lie waste."

Then the rest burst forth in response with the wail, "We sit desolate and weep."

V. "For the walls that are cast down,"

R. "We sit desolate and weep."

V. "For the majesty that is therein,"

R. "We sit," &c.

V. "For our great walls that are cast down,"

R. "We sit," &c.

* Tephilla, c. v. 13.

V. "For our precious stones that are burnt with fire,"

R. "We sit," &c.

V. "For our priests that are fallen down,"

R. "We sit," &c.

V. "For our kings that have despised Jerusalem,"

R. "We sit," &c.

I say that when we think of this lamentation going up to God every Friday for nearly two thousand years from the Jews, we look back to Jesus on that Friday morning in His place of wailing, suffering His agony for men, and then, on the Jews calling down His blood in judgment on their heads a few hours later, and it does seem to me that there is some connexion between the two. They were about to destroy the Temple of His body, and, because they did so, their Temple was destroyed, and ever after they have wailed and wept for the destruction.

Great was the sorrow of our Blessed Lord in the Garden of Gethsemane. He had all man's natural fear of death, since He had taken upon Him-

self all the incidents of our humanity, and now tasted the most intense of human sorrow, in order that all who are grafted into Him may meet death with full trust in His sympathy and support. But more than this, our Saviour sorrowed, not only as man, and shrank from death with all man's natural dread, but He sorrowed for them for whom He was about to die. There were present to His mind all sins, and the sins of all men. He saw in that hour the treason of Judas and the denial of S. Peter, the scandal and flight of the Apostles, the ruin of Jerusalem, the rejection by His own people. The sins of all men rose up before His eyes, especially the sacrilege of those who, whilst they call themselves Christians, yet trample on His Sacrifice, and, so far as they are concerned, make useless the shedding of His Precious Blood.

Our Lord prayed, "If it be possible, let this cup pass from Me." Here He refers to the cup at the Passover, into which the bitter herbs were dipped. That was done in memorial of the bitter pains the Israelites had suffered in Egypt, now He uses the

same symbol to figure His own sufferings in bondage and death from the Jews.

Christ possessed two wills, the weak human will, and the Divine Will ; the human will shrank from death, the Divine Will urged its necessity.

“ Being in an agony, He prayed more earnestly : and His sweat was as it were great drops of blood falling down to the ground.” Christ’s Passion was double. There was the agony of mind, and the agony of body. Here in the Garden we are shewn Christ’s agony of mind. Afterwards, when scourged and crucified, we are shewn the agony He endured in body. And the agony, the mental struggle, at the time, was a conflict between the flesh and the spirit of man at the approach of suffering and death, and between the natural fear of death, and His zeal for His Father’s glory, and His desire for the salvation of mankind. “ And He cometh unto His disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour ?—He went away again, the second time, and prayed, saying, O My Father, if this cup may not

pass away from Me, except I drink it, Thy Will be done. And He came and found them asleep again : for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words." (S. Matt. xxvi. 40, 42-44.)

Thrice was Christ tempted at the outset of His Ministry. We are told, that then Satan departed from Him for a season. Now, thrice, at the end of His Ministry, the temptation to escape death is renewed. Thrice at the outset He repelled the tempter, thrice at the end He overcame again the temptation.

How great His anguish was, we see from the bloody sweat. The Evangelist does not say precisely that the sweat was of blood, but that it was blood-like in its drops ; it has, however, been generally understood that the excessive torture of the mind produced a sweat of blood. Several instances of such exudation of blood have been known to take place. * One case is recorded of an officer,

* See, Stroud, Dr. W., A treatise on the Physical Cause of the Death of Christ. London, 1847. The passage about the blood-like sweat, according to Tischendorf, is not found in the earliest copies.

who fell into the hands of the enemy through an act of treachery, and was ordered to be put to a horrible and disgraceful death,—in the agony he endured, his face and the whole of his body became bathed in a sweat of blood. This is but one instance out of several. Still, it must be remembered that the words of S. Luke do not necessarily imply that there was a distillation of blood, but only of sweat, which rained down from Christ's brow like tears or blood-drops.

Thrice did our Lord pray, using the same words. We sometimes hear people find fault with the repetition of the same set prayers in public or private worship ; but the Lord's example on this occasion is a sufficient rebuke. Thrice did He repeat the same words.

And now, finally, let us consider some of the lessons taught us by Christ's agony in the Garden. He taught us that it is no sin to shrink from death. He taught us also the greatness of those sufferings which He endured on the Cross ; for at the anticipation of them, He was exceeding sorrowful. And

He taught us what is the heinousness of sin, which made those sufferings necessary. May God grant that we may shrink from sin with horror and loathing, and that if we sin, we may put our trust in Him who died for the remission of sin, and that, when we come to death, we may be strengthened to pass through that valley of shadows by Him who has also tasted of death for us.

VII.

The Betrayal.

S. MATT. XXVI. 47.

"Lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the Chief Priests and Elders of the people."

S. JOHN adds, "with lanterns and torches." The moon, therefore, was off the Garden, it had set behind the hill on which stood Jerusalem and the Temple. Under the olive trees in the Garden it was dark. To the West was a silvery light in the sky, and the buildings on the height stood out sharp and black against it. The moon was not completely set. It was still shining in at the windows of the houses on the western side of the city, probably the light was still silvering the top of Olivet, but it was dark in the valley, the Black Valley, as its name implies.

We cannot suppose that the band of soldiers

and servants left the city with lighted lanterns, on their way to the Garden. The little line of golden points travelling down the steep descent would have been visible ; they came on in the dark till they reached the entrance to the Garden. Then they struck a light with flint and steel, and kindled their lanterns and torches. The lanterns were of earthenware, with holes in the sides, and an oil lamp, or wick in tallow, in the middle. The torches were sticks with tow sopped in resin at the top, which would cast a blaze of red light around.

Probably there was a large party of soldiers and servants—S. Matthew says “a great multitude”—and they surrounded the Garden in silence, securing the gates ; then, when they were sure that escape was impossible, they lighted their torches and lanterns, and one party went on into the Garden, led by Judas.

The word used by the Evangelist, S. John, as describing the body of men is *στρίπα*, that is, a Cohort, or a tenth part of a Legion, which would be about five hundred men. But, as these soldiers

were not Roman, but Jewish soldiers, and as the number of the Temple-guard was not so great. it is probable that he means only that a subdivision of the guard was detached from the Temple for the purpose. There were twenty-four stations round the Temple, where guards stood night and day. It is possible that the Captain of the Temple may have asked assistance of the Roman Officer in command of the foreign troops stationed in the city, and that so, Roman soldiers were associated with Jewish guards in arresting Christ. This is possible, but I do not think it probable.

S. Mark tells us that "a certain young man" followed, "having a linen cloth cast about his naked body ; and the young men laid hold on him : and he left the linen cloth, and fled from them naked." (S Mark xvi. 51, 52.) It has been supposed, and with great probability, that this was S. Mark himself, whose mother, Mary, had a house in Jerusalem, where, after our Lord's Ascension, the disciples were wont to assemble. It would seem that this young man had been in bed. Something disturbed

him, perhaps the tramp of the soldiers passing, and he ran out to warn Jesus; but was too late, he could not slip past the soldiers and reach the Olive Garden before them.

The incident is curious, and it is curious that only S. Mark should relate it, who generally supplies so little information additional to what is given by S. Matthew. It has been thought that, as the Apostles after Pentecost met in the house of Mary, the mother of Mark, the Upper Room, where Jesus ate the Passover with His Apostles, and instituted the Holy Eucharist, was in that same house. If this were so, we can understand the connexion. The traitor went first to this house, where he had left Jesus, and finding He was gone, went on to the Garden where he knew He would be, if not any longer in the house.

Mark, disturbed by the soldiers surrounding the house, slipped out, just as he got from his bed, and ran towards Gethsemane, to warn Jesus, but could not reach it in time.

What became of the eight Apostles left outside

the Garden? They had probably fallen asleep, like the three within, and so were surprised by the soldiers, were immediately gagged and held, so as not to give the alarm, and were led on into the Garden. When, however, Jesus Himself was taken, then the guards let them go, and so, as the Evangelists tell us, "Then all the disciples forsook Him and fled"

Judas led the way. "He that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He : hold Him fast." (S. Matt. xxvi. 48.)

Now what was our Lord doing when the conspirators against Him were ascending the hill, and surrounding the enclosure, and cutting off all chances of escape?

"Then cometh He unto His disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners."

S. Luke speaks of the disciples "sleeping for sorrow;" our Blessed Lord refers to the natural weariness of those who needed rest. It would seem that, having, out of compassion for their weariness,

suffered them to sleep awhile, and to refresh themselves with rest, He watched Himself for them. He speaks of the infirmity of their nature as the cause of their slumbers, and in effect says, Sleep on now, for the short time that will elapse before the coming of Judas, that so you may have more strength against the hour of temptation.

The Jewish Rabbis had rules for the conduct of the Paschal Supper in the event, which was no doubt not rare, of those attending it being overcome with sleep, and in these rules they even contemplated the whole of the Paschal assembly being overcome with slumber. Now the Apostles had not only gone through the ceremony of the Passover, but also of the Institution of the Eucharist, they had watched long after the Old Rite was ended, through the night to near dawn, and it is not therefore surprising that they were very heavy with sleep.*

* Pesachim x. 8, "If any of the company fall asleep during the meal, they may eat the Paschal Sacrifice afterwards; but when the whole company have fallen asleep, they may not again eat of it. The Rabbi Joseph says, They may eat of it again if they are only drowsy."

Then, somewhat later, Jesus said, "Rise, let us be going : behold. he is at hand that doth betray Me." As when Jesus was on His way to Jerusalem to His passion, "He went before them," that is, outstripped His disciples in His eagerness to get to Jerusalem, to His death ; so now He is eager to have all accomplished, He forestalls the soldiers and Judas. He says, "Rise, let us be going"—to meet them. S. Mark makes a distinction between the two speeches which does not come out clearly in S. Matthew. He says that Jesus addressed His Apostles, "Sleep on now, and take your rest." Then came the interval, after which He said, "It is enough, the hour is come : behold, the Son of Man is betrayed into the hands of sinners ; rise up, let us go ; lo ! he that betrayeth Me is at hand." At first, when He bade them sleep, He said, "The hour is at hand." When He aroused them, He said, "Enough (of sleep), the hour is come."*

* 'Απὶχαι ! Some commentators think this exclamation refers to His agony, *Sufficit*, It is done ! the struggle between the human and the divine wills, between flesh and spirit, is over. But the above explanation is the simplest.

The three first Evangelists add to the name of Judas that he was "one of the twelve," pointing out by these words that which so greatly aggravated the sin of Judas, that he was one of those who had been admitted to familiar intercourse with his Divine Master; one who had heard all His teaching, and had witnessed all His miracles. S. John refers to the same circumstance when he tells us that Judas "knew the place;" it was hither he had so often accompanied Christ, when, after teaching in the Temple, and surrounded by the people, He "oft-times resorted hither" for the purpose of prayer and communion with His disciples alone.

Judas stepped forward, went up to Jesus, and said, "Hail, Master; and kissed Him. And Jesus said unto him, Friend, wherefore art thou come? (S. Matt. xxvi. 49, 50.) Betrayest thou the Son of Man with a kiss?" (S. Luke xxii. 48.)

So did Joab kiss Amasa when about to stab him (2 Sam. xx. 9, 10); so did Nero kiss his mother, when he had ordered her to be murdered; so did

Deiphobus kiss Achilles, whilst Paris thrust his sword into him.

Though our Blessed Lord knew of the treason of Judas, He yet washed his feet. and here He still uses to the traitor the words of tenderness, as though He would make one effort more to touch his heart, or give him one chance more of withdrawing from the sin he was even then committing. Yet with all the tenderness implied in the word "Friend," it is, at the same time, one of reproach, and the keenest of all reproaches. for it is the reproachful language of love. One would have thought that these words would have made the traitor cast himself at his Master's feet, and ask pardon ; but it was too late : he feared the soldiers.

S. John says, " Jesus, therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye ? " As He had roused His Apostles, to go forward and meet those approaching to take Him, so now, " He went forth," stepped forward, in advance of the bewildered three, into the radiance of the flaring torches, that He might

be seen. When the people sought to make Him a King, in their own way, and after their own ideas of kingship. He withdrew Himself from them, and went into a mountain apart; but now, when the soldiers and servants of the Priests come to take Him, and put Him to death, He goes forth to meet them, teaching us that though flight from temptation is good, yet that submission to God's Will, when flight would hinder the work we are appointed to do, is required from us. He asked Judas, "Wherefore art thou come?" And He asked the soldiers, "Whom seek ye?" Not that He did not know their purpose, but to give them a last chance of repenting of their act. "They answered Him, Jesus of Nazareth. Jesus saith unto them, I Am (He). And Judas also that betrayed Him, stood with them. As soon, then, as He had said unto them. I Am (He), they went backward, and fell to the ground." (S. John xviii. 5, 6.)

The answer of our Lord to them, when they told Him that they sought Jesus of Nazareth, was the pronunciation of the most Sacred Name of Jehovah.

This name was revealed by God to Moses. "And God said unto Moses, I Am that I Am ; and He said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you." (Exod. iii. 14.) Now this Sacred Name was not pronounced by Jews. It might only be uttered once in the year, by the High Priest on the Day of Atonement, when He entered the Holy of Holies, bearing the blood of the victim, to sprinkle before the Mercy Seat.

Now, the true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting for it one or other of the words with whose proper vowel-points it may happen to be written; for to pronounce the Sacred Name of Jehovah, was a capital offence. When, therefore, Jesus answered the servants and soldiers, "I AM," He used the Sacred Name which it was lawful only for the High Priest to utter once in the year. They, hearing it, fell back in dismay. S. John says, "As soon as He

said unto them, I AM (He), they went backward, and fell to the ground."

Our Lord had used the same expression before, to comfort His disciples. When He came to them, walking on the sea, they were afraid, then He said to them, "It is I, be not afraid." This, indeed, does not come out in the English translation, but in the Greek it stands, "I AM, be not afraid." * He spoke it once to encourage His disciples. He speaks it again now to dismay His adversaries. The same word, and the same love which console His faithful ones, speak the language of alarm to those who sin against Him. Whether these men went backward and fell, out of hypocritical dismay at hearing Jesus thus pronounce before them the Name which no Jew but the High Priest might utter under pain of death, or whether this were a miraculous exhibition of His power, does not appear; but probably the former is the case. When later the Lord said, "Hereafter shall ye see the Son of Man sitting on the right hand of Power,

* Ἐπεὶ αὐτοῦ, 'ΕΓΩ ΕΙΜΙ, μὴ φοβεῖσθε. S. Matt. xiv. 27.

and coming in the clouds of Heaven." then the High Priest rent His clothes, saying, "He hath spoken blasphemy." According to the prevalent notion among the Jews, this that Jesus said was far more blasphemous than His words before the High Priest. And so, they may have sprung back in affected horror and indignation to hear Him use the incommunicable Name.

"Then came they, and laid hands on Jesus, and took Him," (S. Matt. xxvi. 50.) "When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?" (S. Luke xxii. 49.) "Then Simon Peter, having a sword, drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus. And Jesus answered and said, Suffer ye thus far. And He touched his ear and healed it. Then said Jesus unto Peter, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (S. Luke xxii. 51; S. John xviii. 10, 11; S. Matt. xxvii. 52.) It is evident that Peter, without

waiting for his Lord's permission, struck the servant with his sword. Whether this was from sudden terror, or from boldness at seeing Christ's Divine power manifested by the soldiers falling, or encouraged by Christ's utterance of the Sacred Name Jehovah, which had before encouraged him to walk to Jesus on the waters, does not appear. In the school of Christ we are taught how to endure, not how to strike ; and Christian boldness and true love for Christ are shewn, not in vehemence, but in unshrinking faith. Christ teaches that His Gospel is not to be propagated by violence and by the sword, but that Christianity is to be advanced, and ungodliness overcome by meekness and by holiness of life.

“ Then all the disciples forsook Him and fled.” (S. Matt. xxvi. 56.) It was the custom in the Church to perform on Thursday night in Holy Week a solemn ceremony of great significance. A large candle-abrum of twelve branches was planted in the choir, with thirteen lighted candles in it, the thirteenth candle being that in the centre around which the others were grouped. This represented the Twelve

Apostles around Jesus, the Light of the World. During the service these candles were extinguished one by one, till, at the close, only the central light was left, and this was removed, and concealed behind the altar. The meaning of this ceremony was the extinguishing of faith in the Apostles, till at last Jesus is left alone, and for a while His light is hidden in the darkness of His Passion.

“Then the band, and the captain, and officers took Jesus and bound Him.” (S. John xviii. 12.)

We can hardly do better than close these our meditations with the Preface of the Gothic Liturgy in Spain, which will assist us in our devotion towards the mysteries we have been considering.

“It is meet and just that we should give thanks to Thee, O Holy Lord, Almighty Father, and to Jesus Christ, Thy Son. We have been fostered by His humanity, raised by His humility, set free by His betrayal, redeemed by His pains, saved by His Cross, cleansed by His Blood, and satisfied by His Flesh. He, on this day, delivered Himself for us,

and loosened the bonds of our sins. He, on this day, shewed to His faithful people the riches of His goodness and humility by deigning to wash the feet of His very betrayer, whose hand was already stretched out in wickedness. But, what wonder, that He, about to die freely, should take on Him the service of a servant, and lay aside His garments, who, being in the form of God, made Himself of no reputation? What wonder that He should gird Himself with a towel, who took on Him the form of a servant, and was made in the likeness of man? What wonder that He should pour water into a basin, and wash the feet of the disciples, who shed His Blood upon earth for the cleansing of the defilement of sinners? What wonder that He should gird Himself with a towel, to wipe the feet He had washed, Who clothed Himself with our flesh to strengthen the feet of them that preach the Gospel? When He was crucified He was stripped of His garments, and, when dead, wrapped in linen, and His whole Passion was a purification of them that believe. When, therefore, He was on the eve

of His sufferings, He prepared for them, by benefits given, not only for them for whom He was about to suffer death, but even for him who was about to betray Him to death. Such is the importance of humility to man, that the very Majesty of God has taught it him by example. Proud man would have been for ever lost, had not God humbled Himself to find him ; and, thus, he that had been ruined by the pride of the Deceiver, was saved by the humility of the Redeemer, to whom, worthily, all the Angels and Archangels cry daily, without ceasing, as with one voice, saying, Holy ! Holy ! Holy ! Lord God of Hosts, Heaven and earth are full of Thy Glory. Glory be to Thee, O Lord most High.

THE END.





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